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ABSTRACT

Arguing that great ideas from the past possess intrinsic value and provide students with the knowledge and attitudes essential in developing the liberated mind, this paper identifies the world's significant thinkers from Plato (427-347 B.C.) to Bertrand Russell (1873-1971). Structural ideas from each philosopher are discussed in an effort to encourage teachers to incorporate these works into their courses of study. (NH)

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THE CLASSICS IN THE LITERATURE CURRICULUM

Classical literature has its own worth. It has stood the test of time. The classics are enduring and not tentative in terms of significance. The great ideas of the past have also been relevant in space. Thus, regardless of geographical regions, classical content has remained important. It takes time, such as centuries and decades to determine which literary selections will remain salient. Recently written ideas are not classical in nature. The classics, rather, must be important in space or geographical regions, as well as endure in time.

Classical literature is salient for students for its own intrinsic worth. The classics then should be meaningful and understandable for its own sake. Although, ideas from the greatest minds of the past may be instrumental or useful in solving problems. However, the classics have their very own worth and value. Knowledge here is valuable for its own sake, and not merely as a means to an end or instrumental to achieving solutions to problematic situations.

Whose enduring ideas in space or geographical regions should students of the classics then acquire?

Plato (427-347 B.C.) in his book The Republic elaborated on the concept of justice. What makes for a just society? Plato conceived of dividing inhabitants of an ideal nation into three classes. At the lowest level of accomplishment was the workers. Workers provided food, clothing, and shelter in the ideal republic. The goal of workers was temperance. Extremes then needed to be avoided between gluttony and miserliness. The next level of achievement in Plato's Republic was the warrior or soldier. Warriors and soldiers guarded the republic from enemies, foreign and domestic. Their goal was courage. The highest attainment in the republic

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were the rulers or leaders in the republic. Their ultimate goal was intellectual pleasures. The rulers would survive to the end in an educational system which first would cull the workers and at a later time the warriors.

Plato separated the world into the Forms which contains the perfect, ideal triangle, circle, square, chair, bed, and other concepts and objects. Stability and not change was apparent in the Forms or heaven. On the planet earth, change is in evidence and is inferior to the Forms. What exists on the earth is an imperfect copy of the Forms. The changing is inferior to that which has stability, such as the Forms.

Aristotle (384-322 B.C.) wrote Organon, Interpretation, Analytics, and Metaphysics, among others. Aristotle emphasized two distinct methods of acquiring subject matter. Inductive methods stress gathering ideas from specifics and ultimately achieving a generalization. The second means of achieving subject matter was deduction. Thus, a major premise, a minor premise, and a conclusion was attained through deduction.

Aristotle emphasized four causes in situations in life. There was a material cause. Matter, such as wood, rock, stone, and clay provided material to achieve a goal or end. The material was utilized to make or develop items or objects, such as buildings, sculptures, desks, chairs, and decorations. The material cause then developed into the formal causes. Formal cause represented the completed item or object. An efficient cause was needed to change from matter to form. The worker then was the efficient cause in that matter was changed to form. The fourth cause is final cause . The final cause is a blue print in terms of utilization of the item or object made.

Aristotle believed that there were higher and lower forms of creation. The lowest form of life had to do with those who possessed the character-

istics of growth, reproduction, and decay. These three characteristics were common to all living animals or plants. Higher forms of life were those possessing traits of sensation (using the senses) and locomotion (moving or walking). The highest form of life were those using the Golden Mean or practial reason. In between two extremes, such as gluttony and frugality, was a more ideal average or mean such as moderation. The highest value of the human being was pure contemplation. The individual then chooses to think or reason on ethics or morality in a situation or situations removed from the concrete or the utilitarian. Pure contemplation is the ideal of persons and individuals, according to Aristotle.

St. Thomas Aquinas (1225-1274) wrote Summa Theologia, recognized as the official doctrine of the Catholic Church. Aquinas attempted to harmonize Aristotelian with Christian philosophy and beliefs. Thus, to prove the existence of God, Aquinas presented five reasons. These are:

1. From motion. Initially, God began what exists presently. A supernatural Being was necessary to create and cause motion and movement of planets, animals, and human beings. This reason or causes for God's existence would relate to Aristotle's efficient cause.

2. From purpose. There is design in the universe. This design could only come from a competent designer, known as God.

3. From a first cause. There has to be an initial beginning or cause. God created the universe out of nothing.

4. Degrees of perfection. Initially, there must have been a perfect Being. The perfect Being was God. From God who is perfect, there are degrees of perfection. Thus, from God, to angels, to human beings, to animals, and to plants represent a continuum from perfect Being to that increasing less perfect.

5. From a noncontigent Being. There was a beginning prior to when space and time existed. A necessary Being or God who was capable could create the universe.

Human beings possess free will. Right and wrong decisions and choices are made. Sacraments of the Catholic Church provide grace for persons to avoid damnation in the hereafter. Contemplation of God is the highest good of each person. Reasoning or thought is then in evidence. However, faith is superior to reason. If there is a conflict between faith and reason, faith is superior to reason. The human being should be able to reason five causes that God exists. Through faith and reason, each person can achieve what is good in and of itself, that highest good being God. God's law and natural law must be obeyed by human beings. The Bible and the Catholic Church provides standards for morality. Natural law is important to obey. Natural law comes from God. Human made law should also be adhered to since it also is ordained by God. However, ecclesiastical law is of paramount significance and superior to human made rules and regulations.

Francis Bacon (1561-1626) wrote Novum Organum in response to Scholasticism which he opposed. Scholasticism emphasized quoting Church fathers in terms of their philosophies. The several schools of thought pertaining to each point of view were arranged. Thus, scholasticism emphasized quoting and classifying philosophers as to their school of thought. A debate ensued as to which philosopher's beliefs harmonized and which did not with a selected school of philosophical thought.

Bacon believed that scholasticsm did not advocate new creative thought. Bacon instead emphasized a new methodology, an inductive approach to learning. Through inductive procedures, the student would be guided to notice specifics from the natural, physical world. From the specifics, a generalization would be achieved.

Bacon identified four well known weaknesses of human thought. These were:

1. Idols of the cave. Here individuals revealed weaknesses due to inadequate background experiences.

2. Idols of the theater. Individuals had been mislead in their thinking due to leaders in society having presented erroneous ideas.

3. Idols of the market place. Ineffective communication among members in society lead to wrong content communicated.

4. Idols of the tribe. Weaknesses in human nature lead to ineffective achievement.

Francis Bacon (1561-1626) wrote the New Atlantis. In the ideal community The New Atlantis, citizens would share ideas and knowledge of science. The result would be better practices in medical science, improved production in agriculture, and increased quality of shelter, clothing, and education. Content acquired in science was to be shared so all citizens could experience an improved quality of life.

Francis Bacon was opposed to speculative philosophy and favored the methods of science in dealing with objective reality.

Thomas Hobbes (1588-1679) wrote The Leviathan. In The Leviathan, Hobbes states basic principles dealing with government and its role in the lives of citizens. Hobbes believed that people are born evil and brutish. People would murder each other in their beds. A strong ruler and government is then needed to curb evil. Hobbes believed in materialism as a philosophy in that human beings are made of matter. The matter is in motion. Individuals have different experiences due to matter being in motion. It is difficult to harmonize all the differences that a country or nation of people have. An absolute ruler or dictator is necessary to rule a country or nation. The absolute ruler is all powerful to protect people from domestic, as well as foreign enemies. The absolute ruler may then keep peace and tranquility among individuals.

The ruler is above the law and does not need to abide by the rules that citizens of a country or nation need to do. An appeal to conscience of any individual is definitely not permitted. Conscience in making choices and decisions is not allowed.

Citizens agree to live up to a contract. The Leviathan sees to it that perfect adherence to the contract is in evidence. The ruler then punishes those who violate the contract or law.

Hobbes had a negative view of human behavior. Humans are born and remain selfish. With selfish persons in any nation, the ruler must enforce compliance to definite rules and regulations. Exact laws are needed in order for human beings to live securely rather than in a violent manner.

Rene Descartes (1596-1650) believed that human beings were composed of two substances, thought and extension. Thought represented the rational or thinking part of the individual whereas extension reflected to the physical part or matter. The pineal gland, located at the base of the brain, provided connections between reason (thought) and action (matter in the physical body).

Descartes was greatly concerned about truth and existence. He began to doubt all things. Ultimately, he realized that the act of doubting emphasized "I think therefore I am." Descartes believed that by doubting, a doubter was an actual person. He truely existed with certainty. Certainty of knowledge was sought by Descartes. He had visions of reality and realized upon awakening that the dream was not true. Or, when walking, it appeared as if the path came to an end at a distance. A building appeared to be round, when viewing it some distance away. However, that same building was rectangular shaped in a closeup situation. Thus, Descartes sought for exact, precise knowledge. He had to

assume with "I think therefore I am" that a just God was not deceiving him.

In his book Discourse on Method, Descartes indicated how one could approach in a step by step method, content that was accurate, precise, and genuine. First of all, there needs to be clear ideas. Clear ideas leave no room for doubt or skepticism. Exact subject matter is then conceived. Then, deductively, one needs to write down the next sequential statement that would relate directly to the clear idea. In a method whereby one moves from the general to the specific with distinct ideas, accurate knowledge can be secured. However, if clear and distinct ideas cannot be presented in a deductive and sequential manner, the person needs to stop at that point. Descartes made a valuable contribution in methods by presenting procedures in achieving clarity and accuracy of information.

Descartes believed in innate ideas. Each effect has a cause, such as Descartes having an image of a perfect Being. Truth is achieved from reason, not from sense experiences, the use of sight, hearing, smell, taste, and touch.

There are self-evident truths. These are a priori. A priori does not depend upon experience. Intuitively, in geometry, one attains the a priori. The a priori are axioms. The methods of geometry are applicable to deductive methods in arriving at truth.

In morality and moral standards, Descartes believed that persons adapt to laws as well as customs in society. One should, however, avoid extremes and achieve moderation in life.

Descartes was a highly prolific writer. He wrote Meditations on the First philosophy, Principles of Philosophy, and The Passions of the Soul, among others.

Benedict Spinoza (1632-1677) believed in one substance, not two as was true of Descartes. One substance, however, has numerous attributes. Thus, all is in God and God is in all, a philosophical school of thought known as pantheism. Since God is in all, and all in God, one substance is in evidence.

The laws of nature and God are one and the same. Each person must abide by natural law. God is inherent in nature.

Praying to alter the order of nature is futile. Miracles do not exist since any miracle would violate natural forces. Nature emphasizes causes and effects and nothing happens without a cause. God and nature are Infinite and not finite or limited. What human beings say and believe to be evil merely amounts to liking or disliking events and incidences.

Spinoza was a stoic. He did not believe that change could occur unless it dealt with causes and effects in nature. Thus, a person must learn to be indifferent to events. One should show neither sorrow for unfortunate happenings or joy for delightful occurrences. Rather, regardless of the effect, the individual remains unaffected.

Spinoza believed the highest good to be contemplation of God. Intellectualing God or reason was the ultimate goal for human beings.

Gottfried Liebnitz (1646-1716) believed in and advocated the concept of monads. God created the monads. Each monad is an entity into itself. Monads individually were created by God, and like a clock a monad is self-contained. A monad is not affected by other monads. It is a self-contained and self-regulating unit. Although many monads exit, there is no influence of one upon the other. Once God has created the monad, it operates in pre-established harmony with other monads. The monad then operates from within and is inner directed rather than

outer directed. Like a clock that is set in motion, each monad once in operation continues and operates in harmony with other monads. The clock analogy may also be utilizd with the pre-established harmony concept of Leibnitz. Many clocks properly made and set by a clockmaker can operate harmoniously in a given area without affecting each other. Monads are infinite in numbers, thus, making Leibnitz a metaphysical pluralist.

God could have made other worlds than the planet earth, but the earth was chosen for human habitation. According to Leibnitz, this is the best of all possible worlds. There are evils in this world, but they are minor compared to a wholistic (gestalt) view of this planet. The whole would say the planet earth has the good which overshadows the evil. Human beings depend upon God for their existence. Evil comes from freedom of choice of persons. Each individual may choose to do what is right or wrong. God gave human beings the right to make choices and decisions. Persons are dependent upon God and are finite. God is a necessary Being, but human beings are finite. The latter are created by God and operate within the framework of the laws of nature.

Leibnitz stressed the significance of the law of continuity. Diverse species in nature are related and not completely in isolation from each other. There is order in nature and not radical changes. A posteriori knowledge comes from experience and is based on observation. A posteriori knowledge is subject to change as is true of the natural world. Truths of fact then are based on empirical data.

Leibnitz believed that a priori knowledge is superior to a posteriori. A priori is innate and is not dependent upon the world of experience. Any triangle has three sides and has a total of 180 degrees. A priori knowledge then exists prior to experience. These are <u>truths of reason</u> since no one can perceive an opposite of 180 degrees and three sides representing a triangle. However, in <u>truths of fact</u>, (a posteriori knowledge), the

opposite of a statement can be imagined, such as a set of giraffes securing or not securing water at a water hole. Truths of reason can be proven a priori whereas truths of fact are based on empiricism or observation.

To secure truth, Leibnitz emphasized mathematics as a model. Thus, utilizing deductive procedures, one can move from the general to the specific with clear and distinct ideas using Rationalism (reason) and not empiricism (use of the senses alone).

John Locke (1632-1704) empasized empiricism (use of sense data) more so than rationalism (reason). Locke emphasized the Tabula Rosa theory in that the mind is like a blank sheet at birth. Ideas then are not innate but come from a use of the senses. Locke believed that there are two kinds of experiences - sensation and reflection. With the mind like a blank sheet, the five senses - sight, touch, taste, smell, and hearing - imprint themselves on the minds of individuals. Passively, each person receives from the environment diverse learnings.

After the senses have placed content on the mind, reflection can be in evidence. With reflection, intellectual endeavors play their respective roles upon the diverse sensations.

John Locke also believed that there are primary and secondary qualities. Primary qualities emphasize the length, width, height, motion, rest, and number of one or more objects. The object in and of itself contains a certain shape, figure, design, or number. Primary qualities emphasize that which is within any object or item, whereas secondary qualities emphasize what the observer brings to a situation, such as when seeing, hearing, touching, tasting, or smelling.

There are four qualities that a person needs to develop. First of all, virtue, according to John Locke, is a vital trait. A virtuous

person is honest and straightforward, not cunning and crafty. Secondly, wisdom emphasizes foresight and prudence, not impulsive and carelessness. Thirdly, breeding is significant to develop as a quality. With breeding, one has good manners and does not irritate others. John Locke wrote about "sheepish bashfulness" in which an individual was shy, embarrassed, and anxious when dealing with others. Fourthly, knowledge was important, but the previous traits need major emphasis, like virtue, wisdom, and breeding.

John Locke recognized three levels of knowledge:

(a) intuitive (immediate awareness of truth, such as a square has four 90 degree angles).

(b) demonstrative (deductive reasoning such as utilizing logic in mathematics).

(c) sensitive (causes and effects are assumed in nature and in society).

John Locke wrote content on political science or government which is still relevant today. He believed happiness of people is the ultimate goal in life. There is a moral law which one needs to adhere to in order that happiness may accrue. In his book Two Treatises of Government, Locke stresses the importance of liberty and not monarchies or divine right of kings. Initially, people by nature possess freedom. Freedom for each person also needs to harmonize with laws in society. In society, individuals then delegated responsibilities to certain officials. Powers that officers have come from and are based on a Constitution. What is done in government is based upon the wishes and consent of citizens in society.

John Locke wrote, among others, the following:

1. An Essay Concerning Human Understanding.
2. Some Thoughts on Education.

3. Of the Conduct of the Understanding.

4. Letters on Toleration.

George Berkely (1685-1753), a Bishop in the Anglican Church, believed that "to be is to be perceived." A mind must be in evidence to observe a happening or event. Otherwise, nothing transpires unless an observer is there. Thus, a tree falls in a forest only if an observer is present to observe the occurrence. If no human being is present for a happening, God is still there to perceive. It is God that determines causes and effects. Order, harmony, and sequence in the universe come from God.

Real objects in the environment exist when they can be experienced by someone. The experience itself is not physical but spiritual. Human beings then receive ideas from the natural and social world, but perceiving items, objects, and events as they really are is impossible. The perceptions then are made by an immaterial mind. Causes and effects exist due to someone actually having these sequential experiences. Otherwise, there are no causes and effects unless there is an observer.

Bishop Berkeley placed much emphasis upon God. He believed that God

(a) created the universe.

(b) could have implemented natural laws (gravity as an example) other than those in evidence.

(c) made a universe which is obedient to His will.

Among other writings Bishop Berkeley wrote:

1. Three Dialogues Between Hylas and Philonous.

2. Siris, A Chain of Philosophical Reflections.

3. A New Theory of Vision.

4. A Treatise Concerning the Principles of Human Knowledge.

David Hume (1711-1776), a Scottish Philosopher, was highly skeptical of knowledge. He did accept sense experience (science) and logic in math-

ematics as being the most accurate and exact, as compared to other academic disciplines. What could not be proven through the utilization of the senses and through logic should be "cast into the flames". Thus, literature, theology, and history, due to their subjectivity, were not verifiable in terms of knowledge. Hume was skeptical pertaining to the existence of God as a Being. Evidence was not adequate as to there being an actual God.

David Hume believed that what is perceived is a "bundle of perceptions". He experienced in this bundle one experience at a time in sequence, such as being hungry, cold, tired, satisfied, or sleepy. Positivism was in evidence in that the senses provided experiences for each person. Hume believed that it was impossible to secure information beyond phenomena or sense data. In his day, many philosophers wrote about and contemplated ultimate reality. Metaphysics or contemplating what exists beyond sense data was useless. Arguments about the Soul, Immortality, and God were of no value according to Hume. The use of the five senses provided no information about these concepts, so commonly discussed in Hume's day.

David Hume went as far as to say that cause and effect does not exist with certainty. Human beings perceive an event and a preceding happening with regularity. The assumption then is made that cause and effect relationships provide accurate knowledge and information. Thus, heat does cause an ice cube to melt (the effect). Or, a cold winter does cause frogs, turtles, and snakes to hibernate. Rather, the observer sees an ice cube melt (the effect) when heat (the cause) is present. An association is then made by the observer in that one event (heat) precedes another event (melting of the ice cube). The observer then is convinced there are causes and effects. It may well be true, according to Hume, that heat and melting of the ice cube come together in sequence. but there is no guarantee that

cause and effect is in evidence. Contiguity, however, is observed in that one event precedes or comes after another event.

David Hume believed impressions (use of the senses) provided the most accurate information. The impressions then made for ideas. Ideas emphazied recalling that which had been observed. But the ideas were not as accurate as the impressions. Hume commented on novel ideas in existence, such as a golden mountain. He stated that any person can receive an impression and then an idea of gold by actually seeing a gold case on a watch. Also, one can receive an impression and then an idea pertaining to mountain. No one, however, has seen a golden mountain. The observer puts together the concept "golden" from the watch and the concept "mountain" from actually observing a real mountain. The observations were made separately of "golden" from "mountain". A single impression of a golden mountain is necessary to achieve that idea. But that is impossible since there is no golden mountain in securing a single impression.

In addition to David Hume's thinking on causes and effects merely being associations that individuals make, he also stressed the principles of

1. Contiguity. We see a book, pen, or pencil and it reminds us of other similar objects.

2. Resemblance. A person sees an illustration and attempts to perceive an ideal situation in a picture.

David Hume was an early anthropogist or sociologist in that he believed values adhered to in society reflected the dominant beliefs in a given culture or society. Hume realized that standards in life are definitely subjective. Each culture will stress diverse criteria. Universal ethical standards do not and cannot exist. Ethics then are not Absolute but relative to the situation within a specific culture. Moral standards cannot come from God, since there is no proof of his existence. Anyway with evils (old age, sick-

ness, accidents, natural disaster, among others) readily apparent in society certainly does not reveal an omnipotent, omnipresent God. Hume then was a definite skeptic in terms of certainty of knowledge. This certainty does not exist. Knowledge is based on probability and relativity.

Jean Jacques Rousseau (1712-1778) believed that "all things are good as they come from the hands of the Maker". Originally human beings were born as good individuals. In a state of nature, this goodness and equality were preserved. However, society and civilization are bad. They corrupt individuals.

Rousseau was not an exponent of reason or rationalism. Rather, he emphasized the affective or feeling dimension of the person in making choices and decisions. Rousseau then emphasized depending upon the emotions in choosing and deciding diverse courses of action. This did not mean the intellect was ineffective in interacting and doing in the real world. Rousseau lived during the age of Enlightenment which believed strongly in

1. Achievements in science to improve society.

2. Human accomplishments in the here and the now, rather than the hereafter.

3. The natural goodness of human beings.

Rousseau advocated that children be raised in rural areas where nature and the natural world abound. He believed that society was filled with its many, many evils. A tutor should teach the young child in a one to one relationship. What is learned in the natural world depends upon questions the young child wishes to have answered. Never should the tutor lecture to the learner. It is the child that shows what is significant to learn. Through observing and questioning the learner will learn much.

Rousseau was opposed to pupils memorizing content which teachers required. Pupils found little use of and for the memorized content. Rather,

inductive learning should be emphasized in which the pupil raises questions, and the tutor assists the former in finding needed information. Rousseau's book Emile states his educational philosophy.

In addition to schools emphasizing that pupils memorize much, much subject matter in Rousseau's day, physical punishment was also frequently utilized. These harsh methods, Rousseau believed, had no place in educating children.

Rousseau in his book The Social Contract wrote about the relationship of the individual to others in society. The general will represents the thinking of individuals in a state or nation who are interested in the common good. Rousseau used the term will of all to indicate a composite thinking of selfish persons. The general will, however, is based on knowledge of what is good for all in society. Power in a state then rests with what its inhabitants want, rather than the will of a monarch or absolute ruler.

Immanuel Kant (1724-1804) emphasized the Categorical Imperative when stressing morality in human beings. The Categorical Imperative states that acts and deeds performed by an individual should be done only if he/she wishes this to be universal. Stealing and thievery would not be acceptable since one would not want these to become universals. With universals, the deeds and acts would be good regardless of time and place of their implementation. Kindness and justice are universals since the actor would want these traits to be utilized in all situations by all people. The Categorical Imperative is quite similar to the Golden Rule - "Do unto others as you would want them to do unto you." Immanuel Kant stated the Categorical Imperative as "so act as to treat humanity, whether in thine own person or that of another, in every case as an end, never only as a means."

Kant believed the intent within the Categorical Imperative was more significant as compared to the consequences of an act or deed. The intent would emphasize the purposes, aims, or goals personally held by an individual when participating in society. Thus, within a deed or act, the purpose or intent has to be known. Certainly, selfishness or good will can be inherent in whatever is done in relating to others. There also can be multiple motives in doing and participating in society. Kent would not deny the consequences of an act as being significant. The consequences pertain to what results to others when a deed or act is performed. Intent then, to Kant, was more important as compared to the consequences.

The Categorical Imperative emphasized duty and not cause and effect. Immanuel Kant believed it is a must in emphasizing the Imperative. Each person, of course may refuse the duty of implementing the Categorical Imperative. Human beings possess free will and make choices in life. Thus, one can of course refuse to utilize the golden rule. Immanuel Kant believed strongly that an ought is there to engage in deeds and acts emphasizing the Categorical Imperative.

Kant also believed in causes and effects. In the natural world, causes and effects exist. There are causes for rain, hail, snow, warm weather, and cold weather, among other happenings in nature. Rain, hail, snow, warm weather, and cold weather are effects. Natural phenomena can be explained in terms of causes for effects.

Kant used the concept "categories of the mind" in discussing time and place. The mind then places its categories upon whatever is happening. Time is the emphasized, as well as space, as categories of the mind. This Kant termed the Transcendental Aesthetic.

Kant also stressed the Transcendental Analytic which stressed the following:

1. Quantity. The world began in a specific time and has definite limits in space versus an infinite world in space and time.

2. Causality. Freedom to choose and make decisions is possible as compared to causes and effects solely, as is true in natural law.

3. Modality. An Absolute Being is necessary as compared with no Absolute Being needed in the past, present, or future.

The highest level of thought, according to Kant, was the Transcendental Dialectic. Ultimate reality cannot be experienced through the use of the senses. Human beings can experience phenomena alone. Kant, however, postulated noumena which transcend experience. These postulates pertain to there being a God, immortality of the human being, and a soul that all individuals possess.

George Wilhelm Friedrich Hegel (1770-1831) believed in Absolute Idealism. "What is real is rational and what is rational is real". Hegel combined thought and thinking with the objective, natural world. He believed that opposites tend to resolve to a middle position. Ultimately, there would be no contradictions and the Absolute would be achieved. Thus, in Hegel's thinking there was a thesis (the subjective self) and an antithesis (objective world). The thesis and antithesis would resolve itself in a middle position. The thesis (the self) and the antithesis (the actual situation in reality) makes for a conflict. The conflict can be resolved with a synthesis. Thesis-anthesis dichotomy is harmonized with a synthesis. Thus, the self versus society results in family membership. A new thesis and antithesis arises needing a solution (synthesis).

Hegel found it improbable to emphasize a world view when viewing disagreements among nations. Thus, Nation A (thesis) has a conflict with Nation B (antithesis). The result or synthesis might be war. Hegel did not emphasize continual synthesis between and among nations when facing disagreements, ultimately resulting in some type of world government, as a synthesis.

Hegel placed much emphasis upon the state or nation meeting needs of human beings. He believed any human being found his/her fulfillment not as an individual (as Rousseau believed) but rather as a member of the state. The individual was important but found his/her realization in the state or nation.

Hegel emphasized a Gestalt or organic theory of truth in that "the whole is greater than the sum of the parts." Truth is not stable or static but changes and is dynamic. With the thesis, antithesis, and synthesis, the Absolute will be attained increasingly closer which has no contradictions.

Hegel believed in the following additional concepts:

1. Subjective mind. There are three levels here:
    a. The soul which emphasizes mind - body relationships;
    b. Consciousness which stresses reason and thought or reflection, and
    c. The intellect which advocates use of intelligence, morality, and the will.
2. Objective mind. Free choice or will of the person in which the person develops criteria and appraises the self in the area of morals and morality. Thus, the conscience of the individual is developed. Objective mind also stresses ethics in society, the state or nation, as well as within the family.

3. Absolute mind or spirit. The subjective mind involves the concept of thesis, where as the objective mind emphasizes antithesis. Absolute mind synthesizes the subjective and objective mind and reveals expression in:

   a. Art. Beauty is a major goal in art. The senses are utilized here.

   b. Religion. Human beings are united with the Absolute through activities and experiences in religion.

   c. Philosophy. Philosopy synthesizes religious experiences with art expressions. Reason is then the ultimate goal in life.

Arthur Schopenhauer (1788-1860) emphasized pessimism as a philosophy of life. Immanuel Kant emphasized that only phenomena can be known. With everyday experiences, the human being through the utilization of the senses can know diverse phenomena. Kant, however, separated the phonemena (which can be known) from the noumena which is unknownable. Noumena, to Kent, represented ultimate reality. Ultimate reality to Schopenhauer was the <u>will</u> of the person.

The will of the person never rests. It is at work throughout the life-span of the person, even during sleep. The will has endless wants and desires. Schopenhauer believed the will to be evil. Thus, the individual should follow Buddha (563-483 B.C.) as an example. Buddha emphasized curbing desires and wants in reaching a state of Nirvana. Schopenhauer believed that individuals should turn away from personal desires and wants, just as Buddha had turned away from a life of luxury and wealth to live with the unfortunate. Schopenhauer was a pessimist. He noticed the poverty, ills, and evils in society with the accompanying struggles. Schopenhauer admired the ascetic who had withdrawn from society to escape the endless desires of the <u>will</u>. Life being evil, according to Schopenhauer, meant reaching a state of Nirvana to escape a meaningless, cruel world.

Arthur Schopenhauer also advocated doing good to peopld who are evil. Thus, good responses should be given to evil doers in society.

Schopenhauer wrote The World as Will and Idea, and The Fourfold Root of the Principle of Sufficient Reason.

Jeremy Bentham (1748-1832) founded the school of utilitarianism in Britain. The phrase "the greatest good for the greatest number" emphasizes pnilosophical beliefs in government of the utilitarians. Thus, in rules and regulations in society, which measuring stick should be used to employ legislation in government? Whichever rules benefit the majority or most of the people in a nation or society should be passed. The utilitarians were strong believers in democracy and opposed to totalitarian forms of government.

Bentham believed in measuring "the greatest good for the greatest number" just like a thermometer is utilized in the measurement of temperature readings. Pleasure then becomes the major goal for people in a nation. Bentham would determine what is and does provide the most pleasure with the following standards:

1. Intensity. The depth of the pleasure is an important consideration when making choices. If two or more pleasures are being considered, the chooser needs to select the one that will provide the greatest intense pleasure in depth.

2. Duration. If the individual can select from among two or more pleasures, the decision-maker needs to select the one that is most enduring in time. Some pleasures last longer than others.

3. Certainty. There are pleasures that are more likely to occur, as compared to others. If two or more pleasures are being considered, the decision - maker should select the one that will truly come about, rather than pleasures that have a rare chance of occurring.

4. Propinquity. Here, the chooser selects the pleasure on the basis of nearness rather than the remoteness of a happening. If the event may come about too far in the future, one may not live that length of time.

5. Fecundity. A pleasure that is chosen needs to result in future pleasures and not in pain.

6. Purity. Whichever pleasure is chosen needs to be as free as possible from negative ingredients.

7. Extent. The larger the number of people involved (the extent), the more certainty there should be in implementing the pleasure.

John Stuart Mill (1806-1873) was an early advocate of utilitarian school of thought philosophy, as stressed by Jeremy Bentham. Mill's father James Mill provided a rigid early scholarly education for John Stuart Mill. "The greatest good for the greatest number" then was a basic philosophical concept adhered to by John Stuart Mill.

However, Mill began to emphasize quality rather than quantity of pleasures. Each pleasure as enumerated by Bentham was based on quantity. Each pleasure then could be appraised in terms of its worth in a numerical precise manner. With qualitative pleasures, exact measurement of pleasures could not be advocated. Mill believed that to be Socrates dissatisfied was better than to be a fool satisfied. Quality was important in pleasures being considered.

John Stuart Mill initially believed that freedoms of individuals should not be interfered with unless there is interference of one person upon another which is detrimental. Otherwise, a person is free to make decisions and take courses of action. However, when asked if he (Mill) would warn a person of dangers involved in crossing a dangerous bridge, Mill admitted it might be wise to keep a person from hurting himself. Thus, a barrage of questions were raised of Mill if rules and regulations are needed to prevent individuals from harming themselves.

John Stuart Mill ultimately recommended the Golden Rule as an ideal standard or criterion in society. Thus, Mill agreed with Immanuel Kant in emphasing the Golden Rule or Categorical Imperative as the rule was stated by the latter.

Jean Lamarck (1744-1829) was an early developer of the concept of evolution. In his day, creationism was emphasized thoroughly. Thus, God had created the universe, including natural phenomena, out of nothing. Whatever God had created remained the same yesterday, today, and will so in the future, with perhaps a few modifications.

Lamarck, however, believed that all forms of life experience structural changes. An animal that continually uses an organ in a complex and changing environment will pass on to the next generation these acquired characteristics. For example, a giraffe which has had to stretch its neck to secure leaves from taller trees in order to survive will pass on to its offspring the longer neck developed. The neck in its extended lenth was developed in order to survive in a somewhat hostile environment.

Lamarck also believed that an organ not utilized would atrophy and not be in existence in future offspring.

Charles Darwin in 1859 wrote The Origin of Species. He did not believe Lamarck's theory of acquired characteristics in that newly developed characteristics by an animal were passed on to future generations. Darwin emphasized that any species increases its offspring to the degree that an inadequate food supply is available for all of its members. Only those members of a specie which adapt and can cope with the natural environment will live. The strongest animals survive in competion with the other animals of the same or different species. The superior animals then pass on their characteristics to their offspring. With natural selection, an increasingly stronger species is an important end result.

Charles Darwin believed that through natural selection, morality develops. Negative inherited behavior eventually will be minimized increasingly so, as evolution occurs. Standards of morality then increase. Although Darwin did not use the Kantian Categorical Imperative as a concept, human beings, however, might achieve this goal as a result of natural selection.

Darwin emphasized continuity between human beings and their animal ancestry. Human beings then do not come in a category completely unrelated to other forms of life, such as animals. Rather, a common ancestry existed for diverse species in the animal kingdom.

Friedrich Nietzsche (1844-1900) emphasized many tenets advocated by Charles Darwin. To Nietzsche, the strong person or the superman was ideal. The superior person of health, wealth, and strength could achieve his own standards of morality. He did not need to lean upon The Golden Rule or The Categorical Imperative. Rather, values and moral criteria came from within the superior person. This individual helps or assists others as personally desired. However, the superman is not obligated to do so.

Nietzsche despised the herd concept. Herd meaning being required to assist the weak, feeble, and disabled. Nietzsche stressed that "God is dead". With beliefs in God no longer being apparent, a new standard of morality and ethics needs to replace Christianity and its goals. The superior person then arrives at the scene with his own ideal criteria of behavior. He opposes using morality standards of advocating universal criteria of conduct.

Nietzsche emphasized the following:

1. Master morality (the will to power or the survival of the fittest) as opposed to slave morality (those who must obey the superman).

2. Human beings and not God develop and implement values. The con-

cept of sin is utilized by slave morality to keep the fit humble and sympathetic.

Herbert Spencer (1820-1903) emphasized a belief in God that is unknowable. He emphasized evolution in terms of living things becoming increasingly complex. In doing so, equilibrium is established.

Equilibrium is followed immediately by an imbalance of needs between the organism and the environment. Living things always strive toward equilibrium. God reveals the self in evolution.

Thomas Henry Huxley (1825-1895) strongly opposed Fredrich Nietzsche's philosophy of master morality and slave morality. Human ethics rise above the survival of the fittest concept. Huxley advocated education for all to raise standards of humankind. The superman of Nietzsche represents cosmic processes which have lower moral standards than does sympathy of people. Through human effort and intelligence, this world can be made a better place for all. Thus, whatever happens in the natural environment can be improved upon by human endeavors. Human beings need to work against harmful natural conditions and forces.

Thomas Henry Huxley believed that available inadequate data could not prove or disprove God's existence. He developed the term Agnostic to describe his personal beliefs pertaining to God. Huxley believed it to be wrong to expound ideas in which inadequate data was available.

Huxley's beliefs on the mind versus the body may be compared to the thinking of Descartes as well as Hegel. Descartes had held to mind and body as being two separate substances. The pineal gland located at the base of the brain made interaction possible between mind and body. Hegel believed that the rational, intellectual part of the human was paramount, rather than the physical body. Huxley felt that the physical facets or

the physical body is of utmost importance. Once a person dies, the mind also comes to an end. The mind is a by product of the body, and not vice versa. Each person in reality then is physical, not mental, in nature. The concept epiphenomenalism emphasizes matter not mind being dominate.

Huxley wrote Evolution and Ethics. Here Huxley advocates ethics being more significant as compared to survival of the fittest in achieving a more desireable world.

Auguste Comte (1798-1857), French philosopher, did not believe in teleology or purpose in life. Comte attempted to harmonize religion and science. This was at a time when new findings in science were making tremendous inroads in society. Traditional religious beliefs were being challenged much due to expanding scientific knowledge.

Comte today would be called a positivist. He believed that whatever is expressed should be stated factually. Objectivity in content expressed is then significant. This can be clarified by noticing content in the curriculum for students. In sequence students would study mathematics, astronomy, physics, and chemistry. Sociology, a social science discipline, was to become scientific in its study and become the queen of the sciences. Induction or observing from the specific to the general was the approach to utilize in studying the above named curriculum areas. The social sciences could also be studied scientifically but stress a deductive procedure.

Comte believed there were three stages of progress in society. The lowest level was religion allied with the military. Here, beliefs in the supernatural, the divine, and spirits predominate. The second level of societal growth is the metaphysical. Democratic values are inherent in the metaphysical. People then are equal in terms of abilities and skills possessed. The highest level - the positivist stage - stresses that peo-

ple differ from each other in many ways, such as skills, intelligence, and attitudes. Each academic area - mathematics, astronomy, physics, and chemistry arose in complexity from the theological, to the metaphysical, and then to the positivist stage.

Comte believed that certain facets of society be stable or static. These areas of stability included religion, the family, language, and private property. A dynamic facet of society was also to be emphasized in that institutions should serve human beings. Progress comes about when institutions help or assist people rather than being dogmatic and a hindrance. Human beings were to be the Supreme Being, rather than the traditional God. He (Comte) regarded himself as the High Priest. High achievers in science became Saints instead of ecclesiastics reaching sainthood. Comte emphasized strongly that altruism rather than competion be a major goal in society. Property should be used to satisfy needs of persons and not be available to the wealthy only.

William James (1842-1910) was an experimentalist in terms of philosophical thought. He believed in viewing the consequences of an act. If two ideas are thought to be good, which is better? James said test the two ideas out in actual everyday living. If the consequences, or results, are better from one idea compared to the other, then that idea which has more positive results is the one to emphasize in the future.

The cash value of any idea is significant. Cash value means that the idea pays off better than others when put to the test. Immanuel Kant had stressed the intent or purpose of the person in performing a deed as being important, much more so than the consequences. Thus, the motive or the incentive is paramount. Instead, James looked at that which follows when any deed or act is performed. The consequence, the results, or the sequence of any act is what is significant.

James, as an experimentalist, emphasized that religious beliefs of a person could also be tested in action to notice the consequences. Experimentalists have generally emphasized that experience alone, can be known. The here and the now has problems which need identification and solutions. God, the soul, and immortality then can not be experienced. William James believed otherwise. Any religious belief, James felt, can be evaluated when looking at the consequences of implementation. This is the pragmatic theory of truth. Truth does not consist of absolutes or dogmatism. But truth depends upon the consequences of what an individual does in society. Truth is that which works or benefits as a result of the consequences in testing an idea in society.

William James believed that human behavior does not consist of causes and effects alone. There are chance factors or indeterminism in life also. Each person has freedom to choose and to make decisions. To James, experience, and not mind or matter, represents ultimate reality. It is thus a waste of time to attempt to determine if one can know reality as it truly is (Locke's empiricism) or if ideas alone (Hegel's rationalism) provide the individual with that which represents ultimate reality.

James believed in a finite God. God then is not all powerful but is limited on what can be done. Perfection will never be inherent in the universe. But finite people can work to improve situations in life (ameliorism).

William James, among other writings, wrote Human Immortality, The Will to Believe, Pragmatism, A Pluralistic Universe, and Principles of Psychology.

Henri Bergson (1859-1941), a French philosopher, believed strongly in change in society. He opposed creeds, dogmas, and absolutes. An open ended universe is in evidence. Bergson emphasized the elan vital in which novelty and newness is stressed. Goals in society and in religion move in the dir-

ection of something novel and new. Chance factors are in operation here, rather than causes and effects.

Henri Bergson differentiated between seeing an object in space as compared to a location on earth. From the former, one only gets and receives approximate information then pertaining to what is being viewed. However, if one is in the object (a spaceship), a more exact concept of the phenomena is possible; one may even see the object as it truly is.

Bergson stressed the concepts analytical and intuitive. No one has seen evolution occuring. The human only sees skulls, bones, and other remains in fragments. Inferrences are then made pertaining to evolution. But, the actual seeing of evolution in which simpler forms of life have developed into more complexity on a continuum has not been experienced by any person. With analysis, fragments are noticed when breaking a whole into component parts. The whole is not possible to view. Wholism is then lacking.

With intuition, wholeness is observed. Creativeness is in evidence. Openess, not cause and effect are there. The newness of a situation leads to novel ideas and possibilities of the elan vital. Points do not exist in space, but spatial regions are continuous and not separate or in isolation. With intuition, continuing changes in processes can be discerned.

Henri Bergson was also interested in religion and in degrees, could be classified as a mystic. Bergson opposed dogmatic thinking in religion. So often, he believed that religious leaders shun change and encouraged dogmatism. The result could be excommunication for dissenters of established orthodox churches. Rather, Bergson emphasized change, modification, and creativity in the arena of religion.

Bergson believed that the natural sciences could never fully explain tenets of human reason. What is real changes and is subject to change. Reality then is not static or stationary, but stresses the concept of "becoming". Bergson utilized the term "vitalism" to describe laws inherent in life. Vitalism opposes the natural science dominating descriptions of life. With human intelligence, changes can be made in an open-ended universe.

Alfred North Whitehead (1861-1947) also believed that things are related to each other. Points in space then are not isolated but interrelated. Whatever exists and is represents the concept of relatedness. Evolution occurs on a continuum and not in analysis, such as isolated fragmented occurrences.

Whitehead believed that God was the author and guarantee of values. Each person, however, can accept or reject these values or aims. The values are there and it is up to the person to take or refuse these purposes. Freewill on the part of each person is in evidence.

Alfred Whitehead's beliefs on objects, ideas, and people being related is in opposition to the thinking of Sir Isaac Newton (1642-1727). Newton believed in definite points in space, rather than a continuum being evident is space. Immanuel Kant (1724-1804) took a middle point of view in that the categories of the mind (transcendent aesthetic) related the person to the environment. The mind or intellect then emphasizes that which exists is related.

Whitehead's beliefs on free will or choice of the human is opposite of that stressed by B.F. Skinner (1904-). B.F. Skinner stressed that causes and effects and not free choice dominate human behavior. With each effect of human behavior having a cause leaves basically no leeway for choices and decisions made by individuals.

Skinner stresses that human freedom and choices have made for strife, war, bloodshed, and other negative forms of behavior. He would then advocate conditioning people to perform that which makes for harmonious, quality relations among people.

B.F. Skinner believes that the environment conditions a person regardless of diverse phi/osophies being in evidence. Since, the environment determines human behavior, why not emphasize quality means of conditioning so that people may experience that which is good in life? A major problem here pertains to who should select these ideal goals for society. Other problems inherent pertain to

1. Means of conditioning human behavior. Specific techniques and methods then need to be used to condition human beings to develop into the ideal society.

2. Evaluation of goals and methods of conditioning. Appraisers need to evaluate the quality of goals for an ideal society, as well as assess processes of conditioning to ascertain if they are effective.

Procedures advocated by Skinner to achieve the ideal include shaping of behavior. Continuous rewards need to be given to direct the involved person(s) to become what is desired in the ideal state or nation. With continuous rewards being given, persons come closer and closer in achieving the ideal. Successive approximations describe situations in which individuals achieve desired objectives.

B.F. Skinner also emphasizes contingencies upon which rewards are to be given. The schedules of reinforcement are

1. A fixed interval of time. A reward is given for each exact set of minutes that a learner is achieving proficiently.

2. A varied interval of time. A reward is presented not on a single exact interval of time, but on diverse flexible time limits.

3. A fixed ratio. A learner is then rewarded, for example, for every ten correct responses mastered.

4. A varied ratio. The reward system is varied in terms of one reward for ten correct responses and then fifteen correct responses. The one to ten or one to fifteen ratios are given as examples.

Karl Marx (1818-1883) agreed with Hegel on history following a thesis, antithesis, and synthesis approach. However, Marx was an atheist, whereas Hegel believed in an Absolute. Beliefs in religion were superstition to Marx. Religion was often utilized to keep poor people in their places by promising rewards in the hereafter to the poverty ridden. Marx did not perceive purpose in life. An economic interpretation of society was given by Karl Marx in which society progressed through the dialectical process in the following stages

1. Communal living among primitive people.

2. Slavery versus the wealthy people.

3. A feudal society, such as the lord versus the vassal.

4. Capitalism (the bourgeoisie or wealthy versus the proletariat or poor).

5. Socialism and communism.

With the dialectic of the thesis, antithesis, and synthesis, eventually, the stages of socialism and communism will have won.

The worker in a factory under capitalism experiences low wages and unemployment. The worker has nothing but his skill of labor to sell. Eventually, conflict between the worker and the entrepeneur results. With the workers ultimately gaining control in this struggle, the state will in the end wither away. Hegel made the state supreme and did not advocate a world government. Kant had proposed the latter. Marx believed that when the proletariat (worker) overthrows the owner or mangement, no

nation will be necessary. The means of production and distribution of goods and services will be in the hands of labors. No longer is the worker alienated from his work, since he is now in control of production and distribution.

Human beings consist of matter or molecules in motion, according to Marx, whereas Hegel held that persons possess spiritual qualities. Acquiring the necessities of life such as food, clothing, and shelter are the goals of the collective in society. Marx believed it is the collective, not the individual as Soren Kierkegaard (1813-1855) had indicated, that is paramount.

Soren Kierkegaard ridiculued the logic inherent in Hegel's dialectic, the thesis, antithesis, and synthesis. He also disagreed strongly with the state representing God marching through history. According to Kierkegaard, the individual rather than the state, as well as feelings instead of logic are important.

Kierkegaard emphasized truth as being subjective rather than objective. The individual experiences dread, alienation, agony, and fear. This anxiety comes from man's feelings of being finite, or limited in terms of what can be achieved.

Soren Kierkegaard stressed three stages that an individual could go through. These are

1. The aesthetic in which emotions and impulses together with the use of the senses govern human behavior.

2. The ethical stage in which reason is used to make choices. The ethical person takes a stand on issues. Neutrality is not to be advocated in facing pros and cons in life.

3. The religious stage in which faith and belief in God is expressed.

Kierkegaard believed that individuals must personally make choices and shoulder the consequences. No one else can be blamed for choices made. Guilt is the result if the person does not move to the highest level or stage. An inadequate person is continually forced to choose and be responsible for decisions made. Making choices and decisions is an awesome responsibility.

Johann Herbart (1776-1841) believed that developing the moral individual should be the ultimate goal in the curriculum. Herbart agreed with John Locke that the mind is like a blank sheet at birth, the Tabula Rosa theory. The human being has intellect, feeling, and will. The curriculum must help to develop morality through emphasizing to learners the curriculum areas of literature and history. Studying the lives of noble individuals then imprints itself on the mind(s) of the learner. Other curriculum areas also help to develop moral persons.

Herbart had definite advocated steps in teaching so that the moral person would be developed. These steps included

1. Preparation (presenting review opportunities for students).
2. Presentation (new content is provided to learners).
3. Association (the teacher assists pupils to associate the new with the old learnings).
4. Generalization (students are guided to develop broad, general ideas from specifics presented).
5. Use (learners need to utilize what has been taught so that forgetting is not as rapid as would normally be the case).

Friedrich Froebel (1782-1852), also a German educator, advocated creativity as being the major goal for kindergarten pupil achievement. Froebel believed that pupils were like plants needing careful nurturing.

The teacher needed to keep harmful influences away from the child. Learners would then spontaneously engage in the following kinds of activities:

1. Utilizing gifts. These were objects that could not be altered in shape, such as the utilization of spheres, cubes, cylinders, planes, lines, and points. Generally, children in kindergarten could be highly novel in using these gifts in arithmetic as well as in building models.

2. Utilizing occupations. With an occupation, the form and shape of the material could be altered. Paper weaving, clay modeling, making colored dot designs on paper, and bead stringing to develop creative patterns were categorized by Froebel as occupations.

3. Utilizing mother play songs. Here pupils with teacher leadership would sing songs and dramatize what had been sung. If kindergarteners were singing a song pertaining to planting and taking care of flowers, they would creatively dramatize planting seeds, watering a garden, and hoeing the weeds.

Froebel, like Hegel, emphasized contrasts. Hegel wrote of the thesis, antithesis, and synthesis, whereas in Froebel's law of contraries these were called action, reaction, and equilibrium. In mother play songs, for example, there existed an ideal in gardening as the action. The reaction was among others, weeds and a lack of moisture. The equilibrium was for the gardener to take care of the weeds and moisture for the garden.

Froebel believed strongly in the concept of "inner unity." There should be unity between the child and the parents, between the child and the curriculum, and between the learner and other human beings. If this is not the case, then distortions and neglect follow. Froebel believed strongly in the child being born as a good being; therefore, adults as a rule, should not interfere with the social, emotional growth of the young

person. A gardener nurtures plants rather than interfering with their growth. Thus, parents should provide a wholesome environment for their offspring and not intervene to distort a child's progress.

Froebel believed strongly in evolution. God continually creates; the natural environment then changes and does not remain stable. Since God is creative and continually creates, children also grow and change. A changing natural and social environment is continually with us.

Friedrich Froebel believed the lowest level of development of children to be those emphasizing the physical facets of development. These include being industrious, courageous, and work on tasks until their completion. The social virtues are higher in worth than the physical. These include being truthful, moderate, friendly, and controlling the self. The virtues of the highest worth are being sympathetic and compassionate.

Children should not be passive recipients of knowledge, but rather learn by doing. Young children need to be actively involved in learning when choices and decisions are made.

Robert Maynard Hutchins (1899-1977), late former president of the University of Chicago, and Mortimer Adlev (1902-) are advocates of the Great Books curriculum. Hutchins and Adler believe that secondary and higher education students should study the classics under the direction of a stimulating, competent teacher. Classical writings consist of those writer's works that have endured in time and space. The works of recent writers even though popular and believed to be worthwhile presently are not included. Why? It takes time to have academic writings become well known in diverse geographical regions. The worth of the content therein needs to be appraised by educated people over a period of time, sometimes centuries are involved prior to its being regarded as worthwhile by scholars. The writings of Plato, Aristotle, Kant, Locke, and

Hegel, among others, have stood the test of time in being significant, academic, and enduring in being worthwhile.

Hutchins and Adler belong to the philosophical school of thought of perennialism. Perennialists do not like the transitory, the changing, and the lack of stability of ideas. Secondary and higher education students need to achieve vital ideas of great thinkers as contained in the Great Books. A core or common learnings need to be emphasized in which all students have and receive access to enduring content from the Great Books. General education is then emphasized for all learners.

General education from the Great Books emphasizes the following:

1. It is non-vocational in nature.

2. Each student may receive the same ideas as other learners in a core curriculum.

3. An idea centered curriculum, rather than activity orientated activities in learning are in evidence.

4. A liberal arts curriculum is in evidence in which subject matter learned emphasizes liberating the mind to deal with vital issues.

5. The ideas of great thinkers is emphasized. These ideas have been judged as having intrinsic worth.

6. Great ideas are valuable to learn for their own sake and not as being instrumental to achieving other goals, such as vocational ends.

Alfred Jules Ayer is a logical positivist in terms of philosophical thinking. His philosophy, no doubt, is diametrically opposite of that of perennialism with its Great Books emphasis. Ayer believed science to be the only legitimate form of knowledge. Science with its objectivity and observation is necessary to determine truth. Value statements, beliefs in religion, moral standards, and aesthetic judgments are subjective.

Verification is not possible if a value, a religion, and criteria in morality as well as in aesthetics are correct or incorrect. Any value statement, according to Ayer, involves a feeling and is not objective. Thus to say that killing other human beings is wrong in wartime cannot be verified in terms of the statement being true or false. Feelings or the emotive theory are involved when any value judgment is made. What is verifiable stresses that any statement made can be supported with objective data.

Ayer wrote The Revolution in Philosophy in 1956, and Language, Truth, and Logic in 1946. In these writings, Ayer reveals skepticism pertaining speculating about ultimate reality. Ultimate reality is not subject to observation and therefore lacks verifiability. It would then be meaningless to speculate on the existence of the soul, immortality, and God according to Alfred Jules Ayer.

Ludwing Wittgenstein (1889-1951) was also a positivist in philosophical thinking. Wittgenstein stated that mathematics cannot be verified since it is based on logic. The verification principle of Wittgenstein emphasizes scientific evidence that truth is inherent. Whatever is said must be factual and correspond to reality. Truth is that which specifically relates to something objective, real, and concrete. The use of the senses then are necessary to say if any statement is true or false. Wittgenstein opposed content which was speculative or attempted to predict. Facts, rather, are salient. But, the facts must correspond to reality directly.

Ludwig Wittgenstin advocated the use of precise language, such as that utilized in the academic discipline of astronomy. The position here was that any language utilized in society lacked precision. For words or symbols to correspond with reality, a more exacting set of terms need to

be utilized. Wittgenstein set forth his ideas in Tractatus Logico - Philosophicus (completed in 1921), Philosophical Investigations (completed in 1953), and Foundations of Mathematics.

Bertrand Russell (1873-1971) agreed with Bishop Berkeley in that a perceiver needs to be present to perceive sense data. Thus, "to be is to be perceived." A chair then is described differently by a housewife as compared to an interior decorator or a physicist. Russell believed we can acquire sense data immediately. The sense data is acquired through acquaintance.

Bertrand Russell also emphasized a priori knowledge which is intuitive and self evident. However, generally, Russell stated that what is true depends upon the correspondence theory of truth. A statement then needs to be objective (not opinions and speculations) and be a replica of what exists in terms of objects and items. Factual knowledge is relevant and vital. Russell left some room for coherence theory, only as another criterion for truth. In coherence theory, a statement is true if it fits in with other accepted logical statements.

Bertrand Russell believed strongly in the methods of science to acquire knowledge and content from the natural and social world. A delimma exists here pertaining to morality and moral standards. These cannot be proven scientifically. The Emotive Theory is involved when discussing ethics. Any value statement made pertains to the emotions or feelings dimension. Personal desires are inherent when any individual stresses what is good, neutral, or bad in society, according to Russell.

According to Russell, statements adhering to the correspondence theory are atomic and molecular. An atomic statement pertains to a factual statement which corresponds to concrete reality. A molecular state-

ment contains two or more atomic statements. Each atomic statement then is verifiable with reality.

In Closing

The writer has attempted to identify significant thinkers and their works in developing a curriculum involving the classics. Structural ideas from each philosopher then have been identified. Stimulating, competent teachers need to teach students to achieve generalizations which are universal in time and space from great minds. These ideas have worth in and of themselves. Contemplation for its own sake is necessary in order that students may experience the liberal arts in all of their fullness and greatness. Great ideas from the past which have endured in time and space possess intrinsic values. Common learnings for students assist in achieving a body of knowledge, skills, and attitudes essential in developing the liberated mind. Prior to vocational, professional, or occupational training, students individually need to reflect upon great ideas from enduring minds. Regardless of future vocation, occupation, or profession, students may converse with each other involving great ideas of the past which have endured in time and place.

The teacher of great ideas must stimulate students in having an inward desire to learn. Depth discussion to introduce students in reading ensuing great ideas to be studied, as well followup activities to analyze and synthesize the content read is of utmost significance.